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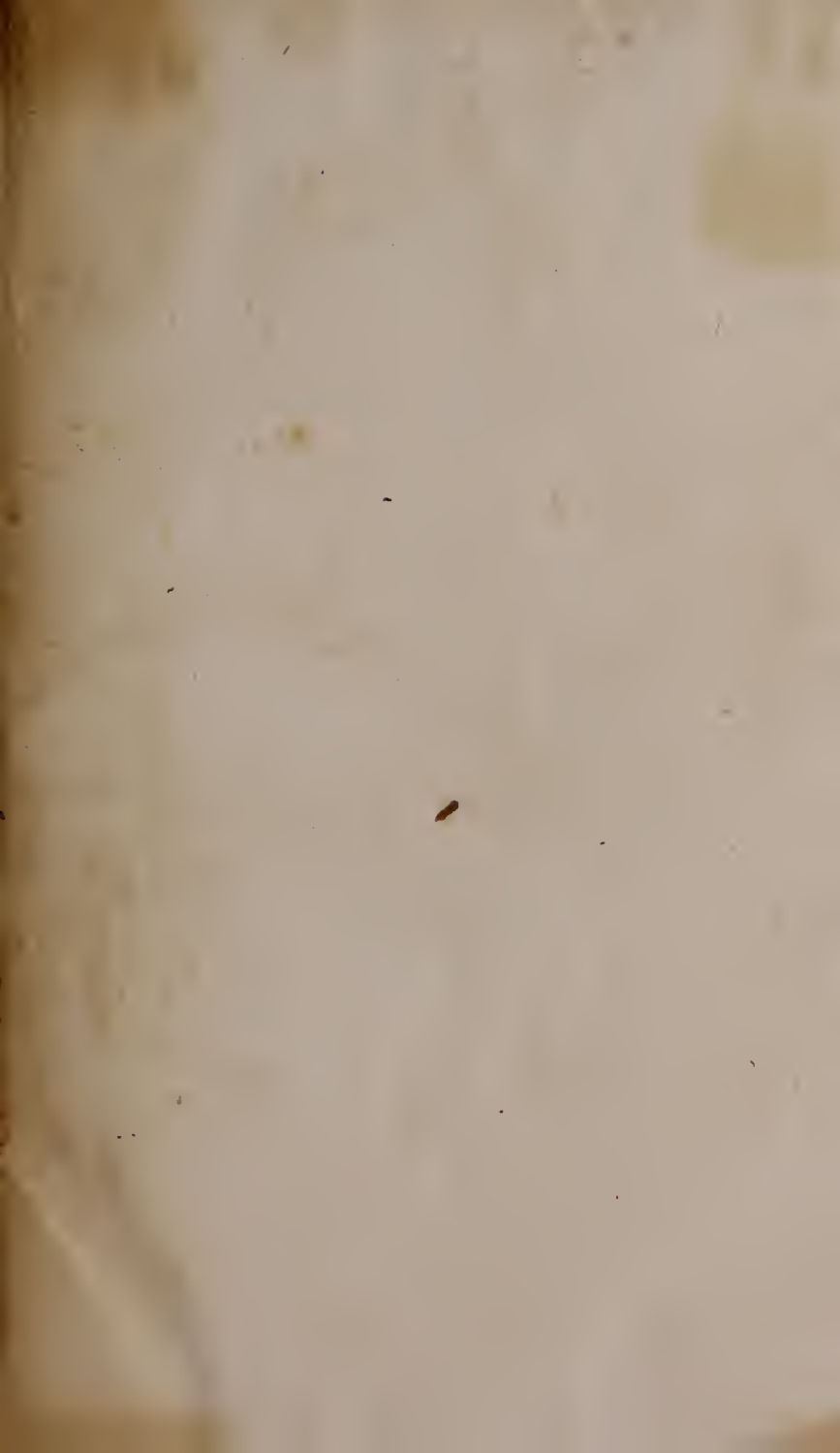
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THE
UNITED BRETHREN'S
MISSIONARY INTELLIGENCER,
AND
Religious Miscellany:

CONTAINING THE MOST RECENT ACCOUNTS RELATING TO THE UNITED BRETHREN'S
MISSIONS AMONG THE HEATHEN; WITH OTHER INTERESTING COMMUNICATIONS
FROM THE RECORDS OF THAT CHURCH.

No. 3.

THIRD QUARTER, 1846.

VOL. IX.

I.—WE introduce this number of our periodical to the reader, with the observation, that in every branch of the Lord's Zion in this country, symptoms of the decay of vital godliness have been, for a considerable time already, most painfully perceptible, and they are every day becoming still more so. The quickening influences of the Holy Spirit, which, in past years, were so often and so powerfully experienced in multitudes of places, seem now to be almost entirely withdrawn. And in consequence "how is the gold become dim, how is the most fine gold changed!"

A venerable and experienced minister, connected with a denomination, second perhaps to none in zealous, systematic and successful efforts for the extension of the Saviour's kingdom at home, as well as beyond the waters, and who has enjoyed most favorable opportunities for actual observation, remarked, but recently, in our hearing, that, for at least thirty years, there had not been a season so deplorably distinguished as is the present, for a spiritual drought, so grievous, or of so long continuance as that from which the church now suffers. Startling as this assertion was to us at first, we are compelled to yield a reluctant but a full assent thereto. How long a period may elapse before Christians, with one accord, shall set themselves

to supplicate with humble fervor, the return of that Heavenly Spirit, who, in his flight over this our land, dropped choicest blessings wheresoever he passed, but who has been so deeply grieved as to remove to such a distance, that the sound of his going, the signal that the drowsy church shall bestir itself, cannot be any longer heard,—the Searcher of hearts alone is competent to tell. But certain we are, that unless it be done speedily, unless the Lord, in mercy, will himself, without delay, incline his people's hearts to wrestle with him in earnest prayer for fertilizing showers upon the chapt ground of the Saviour's vineyard, error of every kind, the seeds of which are already scattered broad-cast over the land, will flourish with more than tropical luxuriance. Our country swarms with errorists of every shade, and nothing but a powerful outpouring of God's Spirit on the church can possibly arrest their rapid course. With giant strides they are traversing the city and the village, the hamlet and the wide champaign, leaving, wherever they have been, traces but too distinct to prove that they have been there.

It was originally our intention to enter with our readers into an examination of the causes which have brought about the lamentable declension just hinted at; a declension by which Zion's splendour has been clouded, and its influence for good most palpably diminished. But we restrain our pen. Our limits will not permit us to bring this painful subject fairly before the minds of such as may be disposed to honour these remarks with a perusal.

What has been said of the entire church in this country, is applicable with peculiar force, to that small branch thereof, with which, in the providence of God, we are connected. It too, in these days of sad degeneracy, has proved unfaithful to the trust committed to its charge; it too, has forgotten its honorable and high vocation. We are far from being what we ought to be, or even what we were in former years. There was a time, when diminutive in size indeed, yet full of faith and burning zeal, our Zion looked "forth as the morning, fair as the moon, clear as the sun and terrible as an army with banners." Through its instrumentality "the wilderness and the solitary places were made glad, the desert rejoiced and blossomed as the rose." But alas, those halcyon days are past.

Our "silver is become dross, our wine mixed with water." We are "as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city." A spirit, as unlike the spirit of vital godliness as midnight is unlike noonday, is every where prevailing to an extent that is appalling in the extreme. The simplicity, the single eye, the diligence, the harmony and brotherly affection of former days,—where are they now? The tide of worldliness is sweeping over the church, and it would almost seem as if the funeral-dirge of faith and love and zeal,—in short, of pure and undefiled religion among us, were already being sung.

Gloomy anticipations as to the condition of the church a few years hence, may well harass the mind of him who has its best interests at heart. And what renders such anticipations gloomier still, is the painful fact, that there are numbers, who deny as positively as it can well be done, the existence of a state of things among us, so wretched, so deplorable. In astonishment they ask, when faithful heralds bring *this* message to their ears: "thus saith the Lord of hosts, return unto me and I will return unto you," as did the Israelites, in the prophet's day, "*wherein* shall we return?" And others, still more besotted with a fond conceit of our Zion's spotless purity, are ready to fly at once into the face of any and of every one, who dares to call attention to the fact that the ground is parched, and the land faints for thirst. Could we but reach the ears of all our brethren, we would earnestly entreat them to divest themselves of prejudice, and with a sincere desire to become acquainted with the truth, to enter at once upon a prayerful examination into the present spiritual condition of the church. Could we but once discern, amongst our brethren, a *willingness to hear the truth*, how painful or humiliating soever that truth may be, our anticipations, now so dark, would speedily assume a brighter hue.

But though we can see as yet, spite of our readiness to see, scarcely a single ray of hope, yet will we, notwithstanding, not cease to cry aloud, and do whatever God, whose cause it is in which we are engaged, shall enable us to do, to effect a salutary change. As long as we have strength to put the trumpet to our lips, as long as we have breath to fill that trumpet, so long

it shall give forth no uncertain sound. "For Zion's sake will we not hold our peace, and for Jerusalem's sake we will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Not in a boasting spirit do we thus speak,—for who are *we*, that we should boast? But we have been compelled, by the reproaches cast upon us by some, who it would almost seem would stifle, even whilst yet in embryo, the *revival spirit* in the church, plainly to state what course we purpose to pursue. Our only answer to those that do reproach is this: "if we have spoken evil, bear witness of the evil: but if well, why smite ye us?" Those know us not, who think that by heaping obloquy or censure on us, they will succeed in silencing our opposition to that selfish, worldly spirit, that has too long been paralyzing every energy for good, that may exist among us. We have sat down and counted well the costs, and we have found them by no means so burdensome, as would be a conscience wounded by a sense of cowardly neglect of duty. God must be obeyed rather than man. Into his faithful hands we commit ourselves and the precious cause which it is our privilege, feebly, but still we trust with purity of purpose, to advocate.

Though we have said that we could see scarcely a single ray of hope of a speedy, salutary change in spiritual matters amongst ourselves, we should be grieved were any to infer from that expression, that there are *none* who see eye to eye with us upon this subject, and agonize with God in the retirement of the closet, for an effusion of his Holy Spirit upon the church at large. Letters, which have come pouring in upon us since the publication of the former number of the *Intelligencer*, contain the most pleasing assurances to the contrary. Devoted brethren, laboring in various portions of the Saviour's vineyard, beseech us not to faint, but to continue in the work. They bid us God-speed, promising as Hur and Aaron stayed up the hands of Moses, so would they lift up ours, which, alas, are but too much inclined to hang down idly by our side,—by fervent, persevering prayer. Whilst we return them heartfelt thanks for such encouragement, a sense of duty constrains us to speak this word into their ear: you should come *openly* to the help of the Lord. Let us apply our shoulders to the Redeemer's car,

in the sight of all that may choose to look upon us, even should they be inclined to carp at our proceedings. Let us not fear reproach, nor slacken in our efforts, until that car roll on in triumph, crushing whatever of a worldly, lukewarm spirit may exist among us. *The Lord will crown such efforts with success.*

There has, perhaps, been too much of the fear of man amongst us. And such a fear,—is it not as improper for a child of God, as it is dangerous? Surely the present is not the time for any who wish well to the cause, to hide themselves in corners, and weep in secret over our decay. No, rather let us ascend the house-tops, and thence cry out what should have been cried out long since: “Ichabod! Ichabod! the glory is departed from Israel! The ark of God is taken, and set in Dagon’s house! Lord turn thou unto us and we shall be turned; renew our days as of old.”

Communications, not confidential, but designed for publication, are respectfully solicited, from all our brethren. We would have the matter brought before the church. We wish to see the subject thoroughly discussed.—EDITOR.

II.—MEMOIR

Of BROTHER RASMUS SCHMIDT, *who departed this life at NEW BAMBEY, in SURINAM, April 12th, 1845.*

(Translated from the German for the M. I., by Br. S. Reinke.)

I was born June 23rd, 1792, at Wilstrup, in the Dutchy of Holsatia. My parents, though in poor circumstances, were deeply concerned for the welfare of their children, more especially my mother, who was a truly enlightened christian. She accordingly never failed, from my earliest infancy, to ply me with admonitions and exhortations.

To my own shame, however, I must confess, I paid too little regard to her affectionate entreaties; whilst, on the other hand, I loved my father more, because he was not so strict in protesting against such things as the world did not disallow. The Saviour, however, heard the prayers of my faithful mother, and in my thirteenth year caused me to be afflicted by a severe illness, which induced salutary reflections in my mind, the Spirit of

God convincing me that I was a wicked child and a great sinner in the sight of God. These convictions alarmed me, and led me to suppose, there was no hope for such a wicked and corrupt being like myself. The enemy of souls, taking advantage of my situation, confirmed me in the opinion, that, although all mankind besides, might obtain the pardon of their sins, still I could not expect the same blessing. My mother and my sister, Anna Maria, who had recently obtained a true knowledge of herself, described the Saviour's love to sinners to me from their own experience; but all was in vain; I could not derive consolation from any source, and in the depth of my concern, I exclaimed: "O I am lost for ever!" Deeply grieved on my account, and at a loss what to do, they sent for that dear servant of God, the Reverend Hans Windekilde. On his coming to my bedside, and inquiring how I felt, I replied: "Very sad! I am lost!" On his further inquiring, whether I was indeed such a great sinner, I replied: "Yes, there is not in the wide world a greater sinner than myself!" To this, he replied: "For this very reason the Saviour has sent me to you, to tell you, that he bore all your sins on the cross; so that they have all been nailed fast. For this very purpose, my child, the Saviour was made a curse for you, that you might not perish." The word of consolation took effect, and from that time I every moment expected the Saviour would come and take me to himself.

To all human appearance, the possibility of my recovery seemed out of the question; but the time of my departure being not yet come, I fully regained my health, in the space of three weeks.

My father, being a tailor, and being compelled to gain a livelihood by working at his trade abroad, took me along to learn the same, which, however, was ill calculated to establish my weak heart in the ways of the gospel.

He delighted in entertaining people with interesting stories, which, however, operated like poison upon my inexperienced heart; so that, to the greatest grief of my faithful mother, those good impressions, which I had received, were soon frittered away again. One day, I having played an evil prank, to which she had been an eye-witness, as soon as I entered her room, she thus addressed me, amidst a shower of tears: "You are too old, as a lad of fourteen, to receive a corporeal punishment, at my hands; but you must be informed, that the petition I asked of the Lord, while I carried you in my womb, was, that he should rather not suffer you to see the light of day than that you should not hereafter be and remain his entire property; and now, after the Saviour has already shown such great mercy to you, I must be overwhelmed with grief to think, that I shall see you at the judgment day standing on the left hand of the

Lord!" These words pierced me to the quick, continually haunted me wherever I happened to be, and unceasingly warned me, whenever I was tempted to act in any wise against the dictates of conscience. Notwithstanding this, however, I remained in a state of indecision, and my opposition to the drawings of the Spirit prevented the Saviour from occupying a place in my heart, until the time of my confirmation came on, when I was to renew my baptismal covenant, in a solemn manner. I now seriously resolved to become the property of Jesus, and on that occasion, made a vow, that henceforth nothing should again separate me from him. However, I soon learned by experience, that I could not fulfil this vow in my own strength. I scarcely kept my promise for three months; all my seriousness evaporated, my covenant engagements were broken, and I appeared to myself in the light of the most consummate hypocrite. I wept and prayed unceasingly, and was reduced to the very brink of despair, so that my father feared I should eventually be bereft of my reason. In this state of utter discouragement, I spent three whole days. I then felt an impulse on my mind to go and visit my dear and faithful pastor, Windekilde. When, on entering his room, he cast his first glance at me, I felt as though he could read what was passing in my heart. He received me in a very affectionate manner, which induced me to disclose to him the whole of my then disconsolate state. He asked me whether I knew who was at this time operating on my heart? I had imagined that the enemy of souls was about drawing me off, altogether, from the faith, because I had disobeyed the Spirit of God. But my dear pastor assured me of the contrary, by saying: "No, my son! the Saviour stands at the door of your heart, craving admittance; I will remember you in my prayers; but neither do you cease to pray until you receive his testimony in your heart, that he is your's, and you are his." Some days after I obtained this consolatory conviction, and at the next communion season, received a powerful seal to this blessed assurance.

Here, abruptly ends the autobiography of our late brother. His widow adds the following remarks:

Relying on the accounts related by my dear husband, at different times, I may add that he had still to go through various exercises of the mind, that were very trying, but they all brought him into closer contact with the Saviour. It proved a great source of consolation to him, to know that his father and brother also became truly converted, and left this world as pardoned sinners. He was very thankful to the Lord for bringing him into fellowship with the Brethren's church, where he enjoyed so much of the communion of the saints, and also, that

both his sisters, and eventually even his mother, became members of this church.

The following extracts from his day-book will be read with interest. February 1st, 1812, he writes: "To my great joy, I, this day, obtained permission to join the church at Christiansfeld. I laid open my whole heart before the Lord, to bless me, and to sprinkle me with his blood, in token that I should henceforth be and remain forever his property.—June 21st, was that day never to be forgotten by me, when I, the poorest, and verily the unworthiest of his brethren, was added, by reception, to the church of that flock, which is guided and protected, and well provided for by Him, the Chief Shepherd, and renewed my covenant with him, to be his own for ever."

February 16th, 1817, he writes: "On this day I experienced the especial aid and assistance of my dear Saviour; it is only in eternity where I shall be able, worthily, to thank him for the great things he hath done for me, in soul and body!" October 10th,—O what blessed moments are those, when we feel ourselves to be the poorest and most undeserving, and still to be happy, pardoned, and redeemed children of our Saviour. O that this feeling might never leave me!—March 3d, 1826. "I had voluntarily pursued a thing of my own choice, which presently proved a sore burden to me. During this period many things were revealed and rendered plain to my soul, so that I shall only, in eternity, be able to return my proper thanks to my Saviour, for all the love and faithfulness shown to me, his poor servant."

"May 4th, 1830, I received a call, unworthy as I am, to serve the Lord in the mission in Surinam. I thought it very strange, and said to my dear Saviour: What dost thou think, to employ so worthless an instrument in thy service? Thou hast a great many others, who are far better qualified for the work; suffer me rather to abide by the staff. But, presently, I heard a voice within, saying: What does that concern you, if I am only with thee! And with that all fear and apprehension vanished."

"May 7th, of the same year, I was betrothed, and on June 7th, married to the single sister, Margaret Withelmina Lassen. The texts appointed for these days, were: "Have not I commanded thee? Be strong and of a good courage!" Jos. i, 9. and: "The Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" Is. xiv, 27.

"August 29th, we arrived at Paramaribo, grateful to the Lord for the merciful protection vouchsafed to us, his poor children. Our main desire now is to glorify him and to con-

secrete the remainder of our days to his service, as long as he shall see fit to employ us in his service, that we, being blest by him, might, likewise prove a blessing to others."—April 8th, 1834, I was privileged to preach the gospel of peace, for the first time, to the negroes residing at Fort Amsterdam, when I was powerfully convinced, that I was not the man to speak, but that the Saviour, himself, must put the words into my mouth. He is the great preacher and teacher."

"April 20th, of the same year, I was presented, in our mission conference, with a written ordination, constituting me a deacon of the Brethren's church. Deeply abased, under a sense of my utter unworthiness, I fell down at my Saviour's feet, and prayed for a new measure of grace, and unction from on high. I besought him to take me anew into his faithful guidance, to remove from me whatever was offensive to him, and to do with me as might seem good in his sight. This is my sincere prayer to him, the searcher of hearts!"

His widow goes on to state:

During the almost fifteen years of our childless, but *very* happy matrimonial connexion, which had been formed according to the *Lord's* gracious will, the two texts quoted above, were all along, the anchor which buoyed up the vessel of our faith in Jesus Christ, our Saviour, amidst all the storms of this miserable life. Our child-like confidence in him, that unchangeable faithful friend, always rectified our steps again, whenever we had to confess, to our shame, that we did not come up to the mark set before us, and deeply felt how far we lagged behind our dear fellow laborers in this respect. On such occasions, my late husband used to say: "Yes, I know best myself how sadly I should fare if the Saviour were to enter into judgment with me. But now he is my advocate, and says: Fear not! Thou art mine; with all thy defects and infirmities thou art still mine! Why then, should I disquiet myself about those things which the Saviour is not going to lay to my charge, but will cover with his sin-atonement blood?"—In this manner, he submitted every thing to his Saviour, and under all returning difficulties, had no rest, until he had spread out the whole matter before the Lord in child-like prayer. But no sooner had he done so, than his former cheerfulness and courage returned, and expressed itself in tears of joy, and songs of praise.

To recruit souls for the captain of our salvation, though he were to perish in the attempt, was the increasing desire of his heart, to which, even his dying words bore testimony. In every prayer he offered to the throne of grace, he included the petition, that the Saviour would woo and draw unto himself all those souls that were still straying in darkness.

Sunday, April 6th, he preached his last sermon on the subject of the good Shepherd, and in the afternoon's meeting, addressed the people on John 10. 27, 29, "My sheep hear my voice, etc," while his heart was so full of the Saviour's love, that it appeared as though he could scarcely stop proclaiming this love to the audience, as though he felt a presentment that this would be his last opportunity to do so.

The week previous he had been busily engaged in harvesting our Indian corn, in doing which he labored beyond his strength, and overheated himself. On Monday, 7th, after having closed the school, he undertook the same work again, and most probably ruptured a blood vessel, the consequences of which, however, he did not immediately perceive. Having held the prayer meeting of this first Monday in the month, he retired to bed, to all appearances, in health. During the night, however, he complained of feeling very sick, and then three severe hemorrhages successively took place, before he once more could go to sleep. On the morning of the 8th, he kept the morning prayer, but could not sing. On returning to his room he felt dizzy, and sank down on his knees at his bedside, and, although very much debilitated, was still able to crawl into bed. Other bloody discharges now taking place, there was no other remedy left, in the absence of all human aid in this lonely wilderness, but to cast ourselves into the arms of our heavenly physician, to aid us in our extremity.

On the 9th, he felt somewhat better, kept the morning prayer, and in the evening read the history of Daniel, although with a very subdued voice; on the 10th, he again kept the morning prayer, but finding great difficulty in speaking, he had to dispense with the evening meeting. He felt very weak, owing to the repeated loss of blood; but experienced no pain, except in the region of the heart. He retired to bed early, but, towards ten o'clock, he said he felt that another paroxysm was coming on. This intelligence pierced me to the very quick. In my helpless situation, I besought the Lord for a word of comfort, and in answer, got that text, Is. 28, 29. "This also cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working." And lo! the night passed over quickly. On the 11th, he requested me to hold the morning prayer, and having arisen, to appearance, in health, he went up stairs into his hammock. About nine o'clock, he said, he felt another hemorrhage coming on, which soon after took place, to an alarming degree. He now felt assured that the Saviour would call him home on this occasion; wherefore, he gave me a number of valedictory charges. He desired me to remember him most affectionately to all the dear brethren of the Unity's Board, to all his beloved

brethren and sisters, far and near, and especially to his fellow laborers at Paramaribo, and to thank them for all the love, fidelity and interest, they had manifested towards him, of which he accounted himself wholly undeserving. He said he felt assured of the Saviour's forgiveness, and that he was satisfied with the labors of his poor servant. He added; my memoirs are contained in these lines: "Here comes a sinner, who would fain, through the Lamb's blood an entrance gain!" more than that, I have not to say concerning myself; I am an unprofitable servant; but the hand writing that stood against me, is rent and crossed by the precious blood of Christ. One more request I have to make, that after my departure, my beloved brethren would not delay a re-appointment for Bambej, long, in order that the work, once commenced, may proceed without interruption.

In the meantime, several brethren having come to see him, he said to John Arabi, he should begin to make a coffin for him, since his stay on earth was almost terminated; that there were yet a few boards left, which they might use for that purpose, but should be careful not to make his house of boards too narrow, that he might have room enough in it. He moreover mentioned the spot on the graveyard where he desired to rest, and charged John to look for a stone to be placed on his grave, such as the graves of the brethren and sisters were furnished with, that had departed at Bambej in former years.—He then attempted to go down stairs, but could not yet succeed, because every time he desired to raise himself up, he was ready to faint.

Some time after, he called me again, and gave me several directions more concerning his funeral, and how affairs should be conducted after his demise; that I should, as soon as his corpse had been deposited in the coffin, have it carried into the church, and placed in front of the minister's stand; in the evening I should occupy the minister's chair, and sing a few hymns in remembrance of him, with the congregation; that our Saviour would impart to me the needful strength to go through these exercises. At all events, I should stay at Bambej until a successor had arrived to occupy the station. At the usual time for Sunday and weekday meetings, I should sing and read a portion of Scripture, keep up the school as regularly as possible, and do all I could, with the Saviour's aid, to prevent the scattering of our little flock, and its consequent destruction by the enemy. He requested that his sisters might not weep for him, because we should soon meet again, and so mourning for him should be out of the question; they should rather thank the Lord for dealing so gently with him, and granting his request now, which he had so often preferred to him, that he might be the first to go home.

At two o'clock, P. M. he felt so much stronger as to be able to go down stairs, with the assistance of the brethren. At four o'clock,

another hemorrhage took place with redoubled violence, whereupon he lay quiet, without suffering any pain. In the meantime a heavy storm arose; an awful clap of thunder succeeded, which shook the whole building; the small benches in the gallery, with all the children sitting on them at the time, fell to the ground; the children began to cry aloud, and threw themselves in a praying attitude on their faces. The patient called out to the numerous assembly from his couch: "Do you hear it—the Lord is present; let the children raise a hymn!" which was done accordingly. After repeated discharges of blood, the poor sufferer said: "Oh how comfortable I feel now! the Saviour is dealing quite too gently with me; I am unworthy of such favors!" whereupon, a flood of tears choked his utterance. After slumbering a little, those dreadful paroxysms returned with great violence, and then he declared that all his strength was spent. At each new spell, the dear patient commended himself to the care of the best physician for soul and body. The more his bodily eyes became obscured, the more the Saviour's grace shone in his heart. An indescribable sensation of the Divine peace pervaded the numerous assembly, who crowded the whole house and the piazza, and this precious peace also strengthened me, to bear with resignation my accumulating trials.

After the last mentioned attacks, the dear sufferer, raising his folded hands, exclaimed:

Should not I for gladness leap,
Led by Jesus as his sheep?
For when these blest days are over,
To the arms of my dear Saviour
I shall be convey'd to rest!
Amen, yea! my lot is blest!

Yes, my dear Saviour! Thou knowest what thou art doing; thou also knowest that I have often besought thee, if thus it might be, to take me to thyself after a short illness; and this prayer thou art now answering. Thou wilt not leave thy work begun here, unfinished; thou wilt prosecute it and consummate it right gloriously! O how shall I duly thank thee, for all thou hast done for me!"

Tears interrupted his prayer, and being very faint, he fell into a gentle slumber until half-past nine, when he was roused up by another discharge. The sight was truly heart rending, and he requested that Job might hold him, for fear the exertion might prove too much for me. Having rested awhile, his heart and tongue once more became engaged in gratefully extolling the grace and love of his Saviour, so that the last hours of his stay among us were truly precious. Love to the Saviour, and love to the little flock of believers, as well as to those who were

still straying in darkness, filled his soul to his latest breath. Being alone with him for a season after he had sustained another shock, I knelt down aside of his dying couch, and prayed for strength and aid in behalf of the poor sufferer as well as for myself, and besought the Lord to meet his servant half way, and as he had once done to Peter, when the waves threatened to overwhelm him, now likewise to grasp the hand of this his servant, and to carry him safely over the floods of death. I arose from prayer with fresh strength and comfort in my heart, and requested my dear husband, as a memento for the remainder of my journey through life, to open a few scripture texts for us and our little flock. With a hand already benumbed by the icy grasp of death, he accordingly opened the following texts. For himself, 2 Tim., i, 12. "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto him, against that day." For me, 2 Chron., xv., 7. "Be ye strong, therefore, and let not your hands be weak; for your work shall be rewarded." For our flock, Is., lv, 3. "Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David."

After repeated attacks of his complaint soon after ten o'clock in the evening, the patient joined in singing several verses treating of the joys of the world to come. During the last attack, the blood having burst in torrents out of his mouth and nose, he grew so faint, that, folding his hands, he declared he could stand it no longer. His couch had to be raised so high, as to throw his body forwards, in a crouched and sitting posture. Feeling that his end was approaching, he said: "I rejoice to find that my Saviour is hastening my dissolution.

Now His righteousness is found
My salvation's only ground;
Hence all my felicity
Springs here and eternally."

Then addressing the brethren, Job and John, after thanking them for their aid and kindness shown to him, he charged them to communicate his dying salutation to all the brethren and sisters composing our little flock, adding, that he entertained but one wish for them in his heart, that they would remain faithful to the Saviour, and by no means give way to the idea, as though they need not henceforth walk so circumspectly, because there would probably be no one to inquire into their conduct; but that they should rather establish a more intimate fellowship among themselves, live unremittingly near to the cross of Jesus, and suffer nothing to persuade them to forsake

him, that he might find them all again before the throne of God, as the Saviour's redeemed children. He moreover charged them to tell the heathen, particularly those residing at Jenjen, that he was going with this wish to the Saviour, that all those that had so far refused to obey the call of God to the salvation of their souls, might yet join the company of the faithful, that at the great day of the Lord he might not behold them ranked among the lost, but among the saved, etc. Being greatly exhausted, he slumbered a little, and after repeated discharges of blood, he desired me to impart to him the last blessing, and to sing several verses in negro-english, which, through the grace of our Saviour, I was enabled to accomplish. He then slept very soundly, until another paroxysm waked him up. It was exceedingly painful to witness his great exertions to discharge the blood, owing to extreme debility. Then devoutly folding his hands, he said: "Now the conflict will soon be over! soon, soon shall I be at home with my dear Saviour; soon shall I adore at his pierced feet. O do rejoice with me! Soon shall we see each other again!" He then requested the negro-brethren, that after his departure they should all keep quiet and composed, and not raise any noise, whereby they would only render my trials still more painful; and all promised to fulfil his request. Shortly after twelve o'clock he had to sustain yet a severe struggle; his last heart's blood must yet be expelled, which required greater exertions than he could command in his weakness, so that he exclaimed most piteously: "O dear Saviour, I am quite exhausted!" Eventually the last discharge ensued, while he was still fully conscious, although his respiration now became more difficult. With that Job, in the name of all the rest, addressed a few parting words to his dying teacher, and said, while holding the patient in his arms, "What shall I say? Sorrow and grief fill my heart! O my beloved teacher! The Saviour's love has constrained thee to come hither to us poor creatures, and to-day you are about to depart from us! Now I pray, in the name of us all, that the Saviour would reward you in a twofold manner, for all your fidelity to us. The Saviour himself, when he died on the cross for us, paved the way, which you must now go. He will meet you half way, and by his hand conduct you into his heavenly kingdom. My dear teacher, accept great thanks from us all, for having shown us the way to the Saviour, to his cross and his wounds, and for having so far conducted us in that way, that now, as you are about to leave us, we may exclaim with Peter: 'With thee, O Jesus! we will stay, for thou alone hast the words of eternal life.' We will continue to walk in this way hereafter, none of us shall lag behind, as you have said, until we all meet you again at the Saviour's throne.

May you behold us there again, that you may rejoice with us forever." The dying sufferer had understood every word addressed to him, for he not only occasionally nodded assent, but thrice answered yes with an audible voice; and having said so the last time, he immediately ceased to breathe, which was on Saturday, April 12th, about one o'clock after midnight.

All the necessary preliminary arrangements having been made, all the members of our little flock assembled at three o'clock in the morning, and on beholding the corpse of their beloved teacher, they burst out into loud weeping. At day-break several were engaged in making the coffin, while others were employed in singing hymns near the corpse. During the whole time of my late husband's illness, until his departure, Job conducted himself as a truly pardoned child of God. Affection for his teacher would not suffer him to shun any trouble, and me too he has assisted in every way he could, for which I pray the Lord to grant him an especial reward.

As the heart of my dear husband yesterday weltered in blood, so mine swam in tears to-day. All at once, however, a voice within me said: "Weep not; I the Lord will comfort thee, as one whom his mother comforteth." Instantly I felt relieved, and for the present all my cares were removed.

At four o'clock P. M., the corpse having been deposited in the coffin, clad in his white surplice, it was carried into the church and placed on an elevation covered with a white cloth, in front of the minister's stand, where, with a smile on his lips he still preached, without words, to the flock of the faithful, gathered by his faithful and unwearied exertions. According to his request I kept a liturgical meeting in the evening in the vicinity of the corpse, when the Saviour favored me with such a foretaste of the happiness of those who are at home with the Lord, that enabled me to forget all my earthborn cares and sorrows. During the night many of our people kept vigils in the church, and spent their time in singing hymns. The heathen, however, living below us at Jenjen, offered sacrifices to their gods, firing off muskets, drumming, dancing and earousing, notwithstanding they had been informed what had happened here.

On Sunday, April 13th, we prayed the church litany around the corpse, which was still lying with its smiling features unchanged. At two o'clock P. M. the funeral took place, after I had, according to the request of the deceased, sang several verses and briefly addressed the congregation. Then the coffin was placed on a bier before the church, and John Arabi gave out a few verses. Many heathen from Jenjen, and several from Matouri Saramakka river being present, Job embraced the opportunity to deliver the message he and his brother had received

from the deceased for them, adding, they ought to seriously consider and deeply to take to heart the degree of love towards them, which had pervaded the heart of their teacher, when he went into the presence of God. Having returned their thanks, they joined the procession as it slowly moved towards the burying-ground. Job and his brothers walked before the coffin, and I followed immediately after. Job blew several hymn tunes on his French horn, as he was wont to do in some of our meetings, and this being done in true simplicity of heart, it contributed somewhat to enhance the funeral solemnities. Being come to the grave, Job prayed the funeral liturgy, and then at his own impulse offered up a powerful prayer, in which he besought the Saviour to cause the grain, which was now being sown into the earth, to become a blessed harvest for all the "bushland," and especially for Bambey in future; and that the testimony of his servant, whose labors he had graciously owned, might hereafter yield permanent fruit over the whole country. Tears choked the praying man's utterance. The procession having returned to the church, John concluded by singing a few more verses. Hereupon I instituted a love-feast, composed of sweet water and Cassavi, on which occasion the brethren, John and Job, announced the valedictory wish and charge of their late teacher to the congregation. I also read that precious text to the meeting, which being a gracious promise of the Lord, he had bequeathed to them, as a constant memorial of him. A cheering circumstance also took place, which caused a grateful feeling to displace the sensations of grief on that evening. A heathen woman, who had hitherto visited us but once, had been induced by a to her remarkable dream, last Sunday week, to come hither to spend the Sabbath with us. Having attended the sermon, she had declared to her relations living here, that she would not call on the teacher to-day, because she must first take leave of her former gods; but next Sunday she would not fail to pay him a visit. My dear late husband being informed of this circumstance, his spirit greatly rejoiced over the idea, that the good Shepherd was about bringing home to his fold another stray sheep, which he trusted would likewise prove a trophy of redeeming grace. This woman being as good as her word, after solemnly renouncing her idols, had actually come hither, in order henceforth to serve the true God.

Br. Rasmus Schmidt lived to the age of fifty-two years, nine months and nineteen days.

III.—THE LAST LETTER WRITTEN BY BR. RASMUS SCHMIDT,
MISSIONARY AMONG THE FREE NEGROES IN SURINAM.*Bambey, April 7th, 1845.*

Our blessed Lord and Saviour is convineing us in a most palpable manner, that it is not owing to our skill and energy that his eause prospers in this plaee. A heathen, whose name is Quamina, and whose two sisters, whom some time ago he attempted to carry off by force, still reside here, and who had had a remarkable dream about two ways, the one, the narrow way of faith, leading directly to heaven, and the other, the broad way, leading into a deep morass, had this dream brought baek to his recollection in the most vivid manner, on the day that his youngest sister, Agreba, (since Esther,) was baptised, that he himself knew not how to account for it, whereby he was altogether diverted from his purpose of preventing her baptism, so that he remained perfectly quiet that day, and had to acknowledge to himself, "God is great! I see that to-day!" When, some time after, on the 22d Jan., ult., his captain came hither with a gang of his men, as though they were coming to a great Fete, or quarrel, to bring away all of our party that were natives of his village, and when they assembled in a large body to hold a great council, the Lord so turned the hearts of two heathen, that they were constrained to plead our eause. One of them was the said Quamina, who thus addressed his captain: "Captain Basi! you elaim me; but I elaim my two sisters; and now I tell you, that I, Quamina, from this day heneeforth, will no longer suffer you to come and earry away my sisters from henee, like slaves; don't dare to attempt such a thing again!" The other, although at other times a notorious adversary of our people, spoke to-day as though he were one of them, and said: that if they did not desist dissuading people from going to church, they would surely bring God's judgments on their whole eountry; they ought to be ashamed of themselves, and should not essay to come again upon the same errand.—Being thus thwarted in their purpose, they returned home, and have remained quiet ever since.

They had commenced by demanding that our captain, John Arabi, should yield up the people to their captain, to which he however calmly replied: that having taken nothing, he could restore nothing; that Quamina's sister had been ealled by God in her heart, and accordingly she had come hither, because she desired to hear the word of God; that was what had brought her hither. To this they had nothing to reply. Immediately after this interview Quamina saw the Saviour in a dream, who perceiving that his hands were bound, asked him in a pleasant

tone of voice; wherefore are you bound? Whereupon he replied, because he had been guilty of a mis-step: the Saviour said to him with a loud voice: "Be released now!" and with that he awoke. The Lord knows what difficulties they have to encounter in renouncing their former sinful connexions, because they are still apprehensive of the destructive influence of those spirits, whom they formerly served. Did He not himself come to their aid, imbue them with strength, and open their eyes to discover the imposture, all human arguments would prove unavailing, and they would ever remain under the bondage of fear.

Not long ago a young heathen, who had attended our services for some time past, applied for admission into the church. In such cases we do not immediately require their laying off their ornaments, with which, according to the custom of their country, they deck their bodies, such as beads, which they wear around the neck, hands and feet, in order not to discourage them by means of things not in themselves evil, having had distinct proofs that they will afterwards lay aside such ornaments of their own accord, to which their hearts were formerly wedded. When once they have renounced and laid aside sin, the rest will follow as a matter of course, as we have occasion to witness in our little flock, who abstain from these things without compulsion. This man also had beads and little copper chains attached to his feet, by way of ornament. Having no house of his own here, he went in quest of a lodging place, and found one in Rudolph's cabin.

The latter dreamt one night, that the holy communion was to be celebrated in the church, and that, as he was on the point of repairing thither, some one told him he had no business there, not being in a state of preparation for it, but that on his return to his house he should tell Blakanjoeman, (his guest) quickly to divest himself of his chains, for if he continued to wear them, the evil spirit, as soon as he would return to his native village, would fetter him with them and carry him off; therefore he should rather lay them off immediately. Rudolph started up out of his sleep, in the middle of the night, at once repaired to his companion, roused him up, and inquired whether he wore any chains on his body? On receiving an affirmative answer, he told him the remainder of his dream, whereby the young man was induced to take off the chains on the spot, and to cast them aside, and next day he presented them to his father.

February the 19th. Abraham, the grangman, arrived here, and brought an answer to our former inquiry, stating, that he had conversed with several captains, who had declared, that if they could hear the word once in a while in their villages, there would always be some willing to listen to it, though there might

be many more that would refuse to hear it. In this manner a way has been opened for us to gain access to them, and may the Saviour himself, who is our leader in all things, direct all events, as the Shepherd of his flock, to the promotion of his cause, and take the execution of his work of grace all upon himself; for he is our captain to precede us, and pave the way for us, who backs us by his mighty power, and sustains us by his grace. Our courage is still on the increase, and we may venture to hope, that the time is at hand for him to display his power still more, and to change into light the darkness with which we are surrounded.

At the last, as well as the first visit to the villages above us, their only answer to our inquiry had been, that they would consider the matter; in one village only, they had declared that they could not adopt the christian faith, and desired to hear no more about it. In this very village an excess was now committed, which the heathen themselves were compelled to acknowledge as a punishment for their rejecting the word of God, whereby the evil spirit obtained an increased power over them. On the 5th of March, three men in this village fell upon an individual, bruising and maiming him most wofully with clubs, by breaking his ribs, one arm, and his back-bone, and then poured poisoned water down his throat. Providentially one of his brothers came to the spot, and wrested him out of the hands of these murderers. He just lived long enough to be able to state how they had treated him, when he died, suffering the most dreadful agony. The cause of this ill-treatment was a suspicion of adultery. The opposite party were now bent upon revenge. John Arabi, who was called in, endeavored to make peace between them, until Abraham, the grangman, would return from the city, without whose intervention the affair could not be settled; and he succeeded in so far, that they promised not to destroy the village, if the other party would submit to pay a considerable fine. But as no similar case had ever before happened among them, the excitement ran too high to be readily quashed, and accordingly, on the 26th of March, they paid the aggressor in his own coin. This spread terror and dismay all over the country. The captain of that village remarked, that if ever the teacher should again come among them, he would no more have occasion to say, that he deprecated his presence. Traveling, however, being out of the question with me, at this season of the year, I quietly submitted the further execution of the enterprise to the Lord. It then happened that Job, brought to more serious reflection on the state of his soul, since the narrow escape his wife had had at the birth of a still-born child, called on me, on the evening of the 30th of March, and told me, that the thought had for some time been weighing on his heart,

whether it might not be agreeable to the Saviour's will, that one of their number should visit the upper villages, the grangerman having returned to ascertain how they felt disposed at this time. I was secretly overjoyed to find, that the Saviour had interposed, by speaking to the heart of this man, and thereby removing quite a load from my mind. John Arabi, when called the last time to attend the council meeting at the upper villages, had also found an opportunity to address a word of affectionate advice to those people. The love which he and others manifest towards us, the Saviour will consider as shown to himself, and reward it accordingly. The three brethren, John, Job, Nathaniel, the children of that aged saint John Arabi, have long since requested me to salute you (the Board of Directors at Herrnhut,) in the name of all the rest, most affectionately, and to remember them that dwell in the "bushland," in your prayers. Simon Adocka also salutes you most cordially; he is near ninety years old, and growing quite infirm; he was baptised in 1779, at old Bambej. Whenever the Saviour's love forms the subject of discourse, his heart is revived; the joy of the Lord is his strength; he is happy in the Lord in his little smoky cabin, where nothing is seen but his black hammock, swinging in never-ceasing smoke.

This much may suffice for your sympathy, and as an evidence how graciously the Lord regards the united prayers put up to him for the success of his work in this place. Accept my warmest salutations. Thanks to the Saviour, *we are well at present.* In conclusion, we once more solicit an interest in your prayers.

Sister Schmidt adds: My dear husband had finished this letter on Monday, the 7th inst., in the evening, after the prayer meeting, little dreaming that he would not live to forward it himself. With inexpressible grief I am obliged to inform you, while I transmit it, of his unexpected and sudden departure on Saturday, April 12th, about an hour after midnight.



LITERAL TRANSLATION OF A LETTER FROM JOB, A CONVERTED NEGRO, TO SISTER A. M. SCHMIDT, AT CHRISTIANSFELD.

MY DEAR SISTER,—I embrace this opportunity to write you a small letter into the country of the white people; for I have not written to you this long time. My heart now impels me to do it by this opportunity. However, I know it will not be a very joyful message to you. But what shall I say, my dear?

It is a sore trial to me to write such a letter to you, that will make you mourn and weep, even as I also do. But things cannot be changed; our dear Saviour has done it. What shall I poor sinner say? My dear sister Anna Maria, and your sister! I send you much love, with a mournful heart, since our dear teacher is no longer with us at Bambej! our dear Saviour has called him to himself, in such a cheering manner, that it has made a deep impression on us all. It appeared as though he were going alive to heaven. We are all greatly distressed and sad, and know not what we shall do. Yet our Lord and Saviour has done a great thing here, in the case of a woman, whom the Lord himself called and brought to us in such a pleasant manner, that she immediately attended meeting, and joined our society. We are very greatly rejoiced for this woman's sake. Hence we clearly see, that our dear Saviour himself has done this thing in order to comfort us, and to show us that he is not going to leave us alone.

Therefore we ventured to send many salutations to you all. However you must know, that it is too sore a trial to communicate these tidings to you; indeed, I find it quite too hard a task to describe this affair circumstantially. Dear sister Schmidt better understands how to write every thing pertaining to our teacher, and our own congregation. Our dear sister Schmidt is still with us. Thanks be to the Lord our Saviour, for sustaining her so well in all her trials!

Now my dear sister, I wish that the Lord would help and strengthen you all, to pray for us poor folks, even as our dear teacher prayed for us; to his last breath he did not cease to pray for the church at Bambej, and the whole bushland. So you must also pray for us all, whom our teacher brought on the way of life, that none of us may be lost, but that we all may follow our teacher.

That is the wish of us all, that our dear Saviour would give us another teacher, to lead us in the right way.

Now, what shall I say? This is a poor man's wish and prayer, that you would pray for us, for by means of your prayers we get the start. Therefore it is needful for me to write these lines. Do by all means pray for us! For it is necessary to pray earnestly for the bushland, else the devil will completely devour the whole bushland, that none may escape him; that's his design. But our dear Saviour likewise works powerfully by his spirit; for we see how the Lord means to prosecute his work, by means of his spirit. I once more salute you. Farewell! The Lord, our Saviour help you!

I am poor JOB,
at Bambej.

IV.—**BRIEF SURVEY of the MISSIONS of the CHURCH OF THE BRETHREN, at the CLOSE OF THE YEAR 1845.**

(Compiled by the Mission-Board.)

THE Mission-field entrusted to the Brethren's Church has experienced no enlargement in the course of the past year, the number of our stations, and of the laborers employed in them, having remained much the same. Only five, out of the two hundred and seventy-one persons on our list at the close of our last survey, have been called home to the Lord, while nine have returned to rest in their native land. To supply the vacancies thus occasioned, seventeen missionaries have been appointed. After the numerous changes of the preceding year, it was to be expected that a quieter one would follow. While, as has been often stated, we dare not extend our sphere, owing to our limited means, without some special intimation of the Lord's will, we trust that we should feel no reluctance to follow in any path which he may point out to us. We know that much land yet remains, into which no ray of Gospel-light has yet penetrated; should the Lord be pleased to send us thither, we believe, that it will be an easy thing for him to give us the needful strength; and experience has taught us, that his commands are so many promises to carry us through all obstructions. We doubt not, that laborers would be found among us, willing to engage in more difficult enterprises, and that they would be supported by the lively sympathy of our congregations, and of all who love the Lord's appearing; but, for the present, it seems to be our duty to aim at grounding our converts from the heathen more firmly in the faith, and, by the careful instruction of the young in the truths of Christianity, and the training of assistants for the schools, and for the preaching of the Gospel from amongst themselves, to enable them by degrees to provide for their own spiritual wants, leaving us at liberty to devote ourselves to countries that are still altogether heathen. As a step in this direction, we are now earnestly engaged with the establishment of a TRAINING SCHOOL for negro boys, in Antigua, as the centre of the lesser Antilles. The object of this school, as explained in the circular already issued on the subject, is to prepare boys for admission into the Training Institution of the Mico Charity, the trustees of which manifest the kindest disposition to second our endeavors, in order to their being fully qualified for school-service, and for assisting in missionary-labors. We are exerting ourselves to bring the similar institutions at Fairfield, in Jamaica, and Genadendal, in South Africa, into a more efficient state. Several pupils have already gone forth from them and become useful teachers in the mission-

schools, or have been stationed as assistants to the missionaries in the out-places. Various difficulties, indeed, present themselves with regard to this youthful training, arising partly from the low degree of intellectual culture commonly prevailing in negro families, but still more, from the difficulty of finding subjects, whose hearts have been prepared by God's spirit for a calling of such importance. Yet we will not lose courage, but depend on the power of the Lord, who will assuredly not withhold his blessing from an undertaking, so essentially connected with the prosperity of our missions.

We will likewise trust him for the supply of the temporal means requisite for carrying on the work, so long as he permits us thus to serve him. We are astonished, when we think of the contributions which have flowed in upon us for a series of years, and of the numbers whom the Lord has made willing, in our days, to give of their abundance, and of their poverty, to the aid of the missionary cause in general, and especially of that portion of it committed to our church. Mournful as it is, to witness the inroads made upon the church by infidelity and superstition, the growing interest in the work of missions and the extension of Christ's kingdom, presents a cheering and encouraging contrast. Nor is the benefit of this missionary zeal confined to the heathen world alone; it re-acts with a blessed influence on the spiritual life of the churches at home.

Our financial statement for 1844, which was published last June, shews a serious deficiency of £862, which was, however, more than covered by the surplus from the preceding year. This increase of expenditure was accounted for in the accompanying circular. We shall continue to make a careful and conscientious use of the donations entrusted to our hands, and endeavour, as far as possible, to preserve an equality between the income and out-goings. The Lord grant to all engaged in the work, to seek first the kingdom of God and his righteousness; then all other things will be added unto them.

In proportion as heathen lands are brought to the obedience of Christ, it becomes needful to impress the congregations collected in them, with a sense of their obligation to contribute to the maintenance of the missionary work according to their ability. These representations do not fall on unwilling ears, but lead our converts to value more highly the benefit conferred on themselves, by those who have preached the gospel to them. For a number of years, the expense of several of our missions, especially in the British West Indies, has been materially diminished by the contributions raised on the spot, which have also rendered essential aid towards the erection of the requisite buildings. In several congregations in those islands, as also in our South African settlements, Missionary Associations have

been formed. It is pleasing to hear how at Clarkson, where the Hottentot portion of the congregation had formed such an association, the Fingoes pressed forward with very liberal contributions, and would not be excluded.

On turning to the separate portions of our mission-field, the intelligence recently received from GREENLAND claims our gratitude to the Lord, for his gracious help vouchsafed to the dwellers in that rude climate throughout another year.

It is always a festive season for our missionaries in GREENLAND and LABRADOR, when the ship arrives from Europe, bringing their yearly post-bag, their store of provisions for the year, and various presents from kind friends, which stand them in good stead in times of dearth and sickness, and for which they return cordial thanks in their own name and that of their people. It is also a joyful time for us, when, on the return of the vessels, we receive good accounts from our northern congregations. The winter had been comparatively mild and salubrious, along the whole west coast of Greenland, the thermometer nowhere falling below 18° to 22° under Fahrenheit's zero. An abundant stock of provisions was secured, so that even the widows and orphans had no lack; and our brethren remarked, with pleasure, that their people were not unduly elated by this prosperity, but were rather excited by it to gratitude towards God. It was likewise matter of thankfulness to our missionaries, that they had met with a large quantity of drift-wood in the last two summers, as the gathering of the scanty brushwood, which grows only on remote creeks, is one of their most laborious summer occupations. The mild winter also favored their more frequent intercourse with such members of their flocks as live scattered, often at a considerable distance from the settlements. The new building commenced at *Lichtenau*, with a view to securing a more spacious school-room, was nearly completed. At *Fredericksthal*, an addition to the church had been taken in hand for the same purpose. An adult baptism, the only one for many years, had taken place at *Lichtenau*, and had excited much interest in that congregation. After the labors of the Danish mission, and our own, for upwards of a hundred years, there is scarcely one unbaptised Greenlander now to be found along the whole western coast. But at *Fredericksthal*, situated near the southern extremity of the country, families of heathen visit every year for traffic. Our brethren seize the opportunity to make known to them the gospel of salvation, and invite them to remain; and several of them, who have pitched their tents there within the year, appear to be in a hopeful course.

At *Hebron*, also, the northernmost station on the coast of LABRADOR, our missionaries exerted themselves to make an im-

pression on the numerous heathen Esquimaux who visited them in the course of the year, but with little success. In general, the accounts from Labrador were less encouraging than those from Greenland. The winter had been much more severe, the thermometer several times sinking as low as the freezing point of mercury. Provisions were scarce, and our Esquimaux, though not reduced to actual starvation, were on very short allowance. And, when the seal-hunt miscarries, large parties are obliged to leave the settlements even in winter, to catch salmon-trout or hunt rein-deer in the interior, which is a great interruption to their spiritual improvement. In summer, the greater part of the congregation are dispersed, as in Greenland. The scarcity was followed by epidemics, especially at Okkak, where a diarrhœa broke out, which carried off numbers. Nor were painful experiences wanting in the internal course of these congregations. The deep-rooted habits and vices of heathenism, to which they are inured from childhood, are hard to extirpate; and their wandering life, in which the youth are left to themselves, seriously counteracts the endeavors of our brethren. Still, undeniable proofs of the power of the gospel in the hearts of their people, from time to time, renew their hopes. Such consolations are especially afforded them while visiting the beds of the sick and dying. A salutary impression is often made on the Esquimaux and Greenlanders, by the preservations from danger which they experience while following their perilous occupations, being upset in their kayaks, or spending whole days and nights on floating pieces of ice. Seldom, indeed, does a year elapse without some fatal casualties, which are peculiarly distressing, when no signs of genuine conversion have been previously manifested in those who are thus unexpectedly called into eternity. By the departure of Br. Fritsche, the Labrador mission has lost an active laborer, whose intimate knowledge of the Esquimaux language rendered him particularly valuable.

Our station amongst the DELAWARE Indians at *Westfield* had suffered severely from malignant fevers, in consequence of the inundations of the preceding year. Out of the one hundred and fifty inhabitants of the place, seventeen were carried off within two months. Amongst these was Br. Miksch, who had labored in this service fifteen years in blessing, first at New Fairfield, and then at Westfield. He had exerted himself too much for his declining strength, at the last Easter celebration; and shortly after terminated his pilgrimage, April 10th, deeply lamented by the whole congregation. On May 11th, the new church was solemnly opened; on which occasion many heathen Indians from the neighborhood were present. According to recent intelligence, floods had again occurred during last sum-

mer, and apprehensions were entertained of another season of sickness.

The congregation at *New Fairfield*, amongst the Delawares, and our **CHEROKEE** congregations, were proceeding in a quiet course, marked by no striking events.

Nor had the past year been distinguished by any very important occurrence in the **BRITISH WEST INDIES**. The preaching of the gospel to their numerous congregations, the spiritual care of souls, especially by conversing with individuals, and the attention paid to the schools, form the regular and unvaried occupation of the missionaries. As might be expected, their experience, with regard to the spiritual progress of their charge, is of a very mixed character. The Emancipation Act, which has been now more than ten years in operation, has given the negroes free access both to church and school; and, generally speaking, they have faithfully availed themselves of the privilege. On the other hand, the right of possessing property of their own, sometimes proves a temptation to worldly-mindedness and love of gain. By the protecting care of God, our mission-premises were preserved uninjured during a great conflagration, which, on February 3rd, laid part of Bridgetown, in Barbadoes, in ashes.

In the **DANISH ISLANDS**, the Government continues its endeavors to secure a Christian education for the negro youth, by the instrumentality of our missionaries; and, as the attendance of the children at the day-schools ceases when they attain their ninth year, it is proposed to supply this deficiency by means of Sunday-schools. School-houses have lately been erected in St. Thomas and St. Jan, so that the negro children of those Islands will have the same advantages which are already enjoyed in St. Croix. The Governor-General, Von Scholten, who has been unweariedly active in this cause, was obliged to return to Europe last autumn, on account of his health; but we trust that this will cause no interruption to the plans already in operation. Our missionaries in these Islands have again been heavily visited with sickness; and Br. Warner, a young and very active brother, was unexpectedly called into the joy of his Lord. The president of the Mission-Conference in these islands, Br. Häuser, was obliged, by illness, to pay a visit to Europe. We had lately the pleasure to see him set out on his return with renovated health, after having had the opportunity of conversing with him extensively on the concerns of that mission.

In **SURINAM**, also, the past year, like its predecessor, was a sickly one, both to the population generally and our missionary families. At *Bambey*, on April 12th, the Lord called home to himself, after a short illness, Br. Rasmus Schmidt, who, towards

the end of the year 1840, had recommenced this mission amongst the free negroes on the Upper Surinam, after a suspension of twenty-seven years. He was a man, not indeed of shining talents, but of true simplicity of heart, united to a burning desire to lead souls to Christ, and an invincible power of faith. He lived alone with his partner in the depth of those trackless forests, seldom trodden by the foot of an European, in a slight hut, and frequently attacked by fever, amidst the fury of hostile heathen, who sought to put a stop to this work of God; yet he went on his way cheerful and of good courage, and gathered to the Lord a flock, which, if not large in number, was the more established in grace. He had made several toilsome voyages through the district of the Upper Surinam, as far as its banks are inhabited by this tribe, calling at all the negro villages, and pressing invitingly the inhabitants to listen to the gospel. The universal answer was, that they would consider of it; but, not long before his departure, he received a message from them, that they should be glad of more frequent visits, as there were some at every place who desired to hear the word of God. He was not permitted to repeat the trial; but, doubtless, the seed which he sowed in tears is not lost, but will bring forth fruit in its season. His last hours left a blessed impression on the little flock assembled round his dying bed. "Notwithstanding our poignant grief," writes Br. Tren, "we have been greatly edified by what was told us of the closing scene of our dear brother's life; so clear was his believing view of his Redeemer's sufferings, so joyful and triumphant his transition from faith to sight, that we may well exclaim, 'O Death! where is thy sting? O Grave! where is thy victory?' Blessed are the dead which die in the Lord." His bereaved widow intends to remain at her solitary post, and take charge of the little flock till assistance arrives. Br. Tank, who paid a visit there soon after Br. Schmidt's departure, was much pleased with the state of the congregation. Besides the thousands of negro slaves on the plantations, who are either totally inaccessible to the missionaries, or can be only occasionally visited, and the various tribes of free negroes dwelling beyond the bounds of the colony, these primeval forests are also tenanted by the Arawaks, who rove about like sheep without a shepherd. The once flourishing mission amongst them had to be abandoned forty years ago, after several fruitless attempts to carry it on. Thus, while the labors of our missionaries proceed in blessing at *Paramaribo*, at the new station of *Rusten-Werk*, and at *Salem*, on the Nickery, there remains a vast uncultivated or relinquished field in the back-ground of the colony for future enterprise. Br. Tank having requested, on the decease of his wife, to be relieved from his office of superintendent, Br. Pfenninger has been called to

fill the post, and set out on his voyage in the beginning of November. Br. Henn, who, after a service of twenty years in Labrador, had still faithfully assisted for three years in the Surinam mission, departed happily to the Lord, at the age of sixty-five years, just after he had arrived in Holland on his return home.

IN SOUTH AFRICA, the aspect of the numerous congregations excites mingled feelings of joy and sorrow in the breasts of our missionaries. Their complaints regarding the neglect of education on the part of parents, who instead of sending their children to school, employ them in tending cattle and other labors, had induced the Board of Direction to write a letter of earnest remonstrance to these congregations; and we had the pleasure to learn, that it had been received in a proper spirit, and made a deep impression on our Hottentots, according to their own declarations. Government intend removing the Leper-Hospital from *Hemel-en-Aarde* to *Robben Island*, and our brethren are willing, if permitted, to follow the poor patients thither. *Enon*, again blessed with rain and fruitful seasons, continues to go on in a promising course. In the two congregations, which are still surrounded by numerous heathens of the Caffre race, viz: *Clarkson*, amongst the Fingoes, and *Shiloh*, amongst the Tambookies, the work of God no longer makes the rapid progress which it did at first. As long as these tribes were oppressed or threatened by other hostile tribes, they received the gospel gladly. Now that they are undisturbed, and live in plenty, from their newly-acquired knowledge of agriculture, they inquire after the Lord less frequently. Other hindrances are presented by their heathen usages, the deceptions practised by their sorcerers, their vicious marriage customs, and their inclination to a roving predatory life, all of which make it difficult for them to submit to the mild yoke of the gospel. The missionaries, however, are not weary of proclaiming it to them; and though, in many hearts, the seed falls on a barren soil, they have the joy to see it bear abiding fruit, in the little flock of believers.

Our dear brother, J. D. Anders, has retired from the Board of Direction, in consequence of failing health, after nearly nine years of faithful service. His place will be supplied by Br. C. F. Gregor, minister of the congregation at Ebersdorf.

We commend ourselves and the work committed to our care, to the continued intercessions and kind remembrance of all our congregations, and our friends in other communions. May the Lord graciously hear the prayers for the extension of his Kingdom, which ascend before his Throne from so many hearts, and grant our church the favour, to spend her little strength, in union with the host of faithful witnesses whom he is now send-

ing forth, in hastening on the fulfilment of his promise, "that the whole earth shall be filled with the knowledge of the Lord!"

The Mission-Department in the Elders' Conference of the Unity.

Berthelsdorf, near Herrnhut,
Nov. 20th, 1845.

V.—COMMUNICATION FROM BR. P. A. CREGAR, RECORDING SECRETARY TO THE BOARD OF MANAGERS OF THE MORAVIAN MINISTERS' RELIEF ASSOCIATION.

DEAR BROTHER,—Having observed your remarks in relation to the formation of a society, in Bethlehem, to aid those Ministers of the Moravian Church whose income did not afford them an adequate support, some of the members of the congregation in Philadelphia have formed a similar association, though unconnected with the one already alluded to. This association, feeling the importance of keeping such as "minister in holy things," free from struggles to obtain the necessaries of life, and being warned by the oracles of truth that "the workman is worthy of his hire," call upon all their fellow members of the church, and those friendly to the cause, to aid them in their undertaking. Our ministers, even in the most favored locations, receive no more than a mere support; so that, should any extraordinary circumstance occur, they become dependent on their congregations for relief, which, in all our places, cannot be rendered them. The necessity, then, of some fund to supply wants of this nature, is obvious. We have already, from our little treasury (which I hope may be as the widow's oil,) rendered some small, though timely assistance.

Our design is to relieve wherever there may be want among our ministers, and therefore, through you, earnestly call upon all such as are in need, to cast aside that delicacy, which ever accompanies the deserving poor, and those whose characters and virtues should claim a better fate, and freely ask of us that assistance that our hearts and hands will ever be open and ready to impart.

Donations to the society, or applications for its bounty, may be made to

REV. E. RONDTHALER, JR., Corr. Sec.,
No. 74 Race street, Philadelphia,
GEORGE RITTER, President,
No. 72 North Fourth street,

Or to the undersigned.

Yours truly,
PHILIP A. CREGAR, No. 17 Madison street.

VI.—LETTERS RECEIVED BY THE BRETHREN'S SOCIETY FOR THE FURTHERANCE OF THE GOSPEL, FROM THE MISSIONARIES ON THE COAST OF LABRADOR.

Hopedale, July 28th, 1845.

“DEAR BRETHREN,—It was in the afternoon of the 16th of July, that the joyful cry of ‘Umiaksuit,’ raised by our Esquimaux, resounded through our settlement, and called us away from our several occupations. We soon learnt that the Harmony had been descried by some of our people, advancing between the outermost islands. The wind being favorable, she was enabled to make such progress, that before evening she was within sight of our premises; but the breeze suddenly failing, Captain Sutherland was reluctantly compelled to come to an anchor. Our impatience to receive some tidings of our distant relatives and friends, and to hear what had befallen them during the past year, was, however, too great to allow us to remain quietly at home. We accordingly proceeded on board the ship, and soon found ourselves in pleasant conversation with our old friend the captain. Br. and Sr. Vollprecht, and others, more or less known to us. The report which was made to us of the safe and expeditious voyage of the Harmony, both to and from Europe, filled our hearts with thankfulness to the Lord, for his great and unmerited mercy, and constrained us to a renewed and cheerful surrender of ourselves to his service, with the earnest desire and prayer, that he would grant us simple and unwavering submission to his holy will, and approve himself our comfort, help and support, in every time of need.

“Accept, dear brethren, the assurance of our warmest gratitude for the brotherly affection of which your interesting and encouraging letter afforded so many proofs. Accept also our thanks for the abundant provision which you have again made for the supply of our temporal necessities. May the Lord reward you with a large measure of temporal and spiritual blessing, for all the benefits you have conferred upon his poor servants! We also beg to thank our dear friends in England for the valuable presents of various kinds which they have again forwarded for the use of ourselves and our Esquimaux.

“The year past has been rich in experiences of various kinds, both of a cheering and of a distressing and humbling character. In reference to all, it was and continues to be, our earnest desire, that the aim of our gracious Lord, in permitting or appointing their occurrence, may be fully attained. The most painful event in our domestic history has been the severe illness of our dear Br. Fritsche, and his departure into eternal rest, on the 14th of May. While meditating upon this trying dispensation,

we were often tempted to put the complaining and presumptuous question, 'Lord why hast thou thus dealt with us?' Our late dear brother, as you are well aware, was possessed of no common gifts, all of which he sought to turn to good account as a faithful steward. His manual labors were neither few nor unimportant, but it is in regard to the Esquimaux language that we feel his loss most deeply, as he was generally allowed to have obtained the deepest and most accurate acquaintance with this singular tongue, as is proved by the translations he has left behind him. We had hoped that his days would have been prolonged, and that he would have been permitted to give us additional proofs of his persevering industry in this department of service. But 'the Lord's ways are not as our ways, nor his thoughts as our thoughts;' and it behoves us to be silent before him, and to lay our hand upon our mouth. His bodily sufferings were protracted and severe; the more sweetly does he now rest from all his labors, in the presence of his Redeemer. We commend his bereaved widow, who is on the point of returning to her native land, to your brotherly affliction and faithful care.

"During the past winter the Lord saw fit to visit our Mission-family, and our Esquimaux flock with severe illness; from September, 1844, up to May of the present year, the season was most unhealthy, and few persons remained altogether free from its influence. Within the year, fifteen members of our congregation departed this life. This visitation was doubtless intended as a trial of the spirits of our people, and of their teachers, and as a means of leading us all to inquire, in how far we were individually prepared to appear in the presence of our Saviour. Deeply abased before him, we could do no other than exclaim, 'Enter not into judgment with thy servant, O Lord,' for many and great have been our transgressions and short-comings. We have been again this year pained to perceive, that, as with Israel of old, there is still in some of our people a hankering after the flesh-pots of Egypt, which resists the work of the Spirit in their hearts. An unbaptised Esquimaux, who removed hither from the South some years ago, with a professed desire to be converted, returned to his old haunts, chiefly because he was not allowed to run into debt for flour, biscuit and tobacco. The unhappy consequences of this step were soon apparent, his poor wife having become deranged, owing to want of proper nursing in a severe illness, in which state she closed her life. The example of this family was soon afterwards followed by two sons of our aged Br. Andrew, who left us for similar reasons. On the other hand, we must declare, with thankfulness to the Lord, that cheering evidences of the work of the Spirit of God on the hearts of our people have not been wanting. On one occasion, a young married brother expressed

himself in a very edifying manner when speaking with us, previous to the holy communion; 'When I attained,' said he, 'to the first enjoyment of the Lord's supper, my heart was filled with love and gratitude to Jesus my Saviour; I thought that now I had gained the mastery over sin, and every thing whereby I had so often grieved him; but, alas! I have learnt by sad experience that I bear about with me continually my naturally corrupt heart, and need grace and power from above to keep it in subjection.' Declarations like these tend to prove that, with all their faults and deficiencies, there is in some of our people a striving after holiness which is not natural to man, but must be the fruit of the Spirit's operation upon their hearts, and we are hereby encouraged to perseverance and faithfulness in our appointed service.

"Notwithstanding the prevalence of sickness, which deprived many a family of the services of its provider, at the most productive season, no real want was experienced by any individual, which was often and thankfully acknowledged. The schools were always diligently attended. Of sixty-one children present at the annual examination, twenty-four could read, and twenty-nine were able to spell; the rest were still learning the alphabet.

"In the spring of the year we were again visited by Indians from the South: on the 6th of March, by an old man, who had been here several times before, and who came again with his wife and child; and on the 10th of July, by the same man, in company with three other families. From one of the last-mentioned company, who understood a little English, we ascertained that most of our visitors had been baptised, probably by Roman Catholic missionaries. In the evening we gave them an opportunity of attending a liturgical service, hoping, that even though they did not understand what was said, they might be impressed with the thought that we were in a place of worship. That the singing of hymns struck them pleasantly was shewn the next day, by one of the women bringing a rein-deer skin as a present to the church. Oh! could we but be of some spiritual service to these, doubtless, ignorant people! The above-mentioned old man had with him a nearly worn-out prayer-book in his own language, and appeared to ask if we had any books in the same tongue. It has, therefore, occurred to us to inquire, whether we could obtain, perhaps through the kindness of the British and Foreign Bible Society, a few copies of such translations of the New Testament, or portions of it, as have been already made in the language of the Northern Indian tribes. We may thus discover the tribe to which our occasional visitors belong, and be the instruments of some good to their souls.

"The last winter proved very severe, with abundance of snow. Nevertheless, our bay was free from ice as early as the

middle of June; and the weather has since been such, as to give us hopes of an average return for our gardens. This prospect fills our hearts with thankfulness to our gracious heavenly Father, who provides for the wants of his children, and sends them rain from heaven, and fruitful seasons. We remain, dear brethren, your affectionate brethren of the Mission-Conference at Hopedale.

“JOHN C. BECK,
CHR. BARSÖE,
J. C. F. ANDREA.”

FROM NAIN.

July 28th, 1845.

“DEAR BRETHREN,—You may easily conceive that it is a moment of no common interest in the year of a life and service, so monotonous and isolated as ours must be, when we are suddenly supplied with accounts from all parts of the world. Great is the interest with which we read of the conflict between light and darkness; the struggle with gross superstition on the one hand, and bold infidelity on the other, which, in the civilized world, appears to be the order of the day. To every one observant of the signs of the times it must appear to be a period pregnant with great events. O Lord, preserve us, thy servants, in the true faith!

“The intelligence of the peaceful departure of our aged friend, captain Fraser, and of the comfortable home provided for our worthy captain Taylor, through the favour of the Honorable Corporation of the Trinity House, interested us deeply; our best wishes and prayers continue to attend the latter and his family.

“Of the occurrences of the past year, a period marked by many tokens of the goodness, mercy and forbearance of our gracious Lord, we proceed to give you the following particulars: We have first to notice the safe arrival of Br. and Sr. Erdman, on the 20th of August last, and the departure of Br. and Sr. Fritsche, two days after, for Hopedale. With our brethren, at that settlement, and our fellow-servants in this Mission generally, we have deeply mourned the removal of our dear brother Fritsche, in the prime of his days, and in the height of his usefulness, from the work in which his heart delighted. His loss will not be easily made good.

“Of trying experiences of various kinds, both ourselves and our flocks have had a full measure. Our Esquimaux were hardly returned from their provision-places, when there broke

out among them a dangerous epidemic. Its first symptoms affected the head and chest, but it soon assumed a malignant febrile character, and spread by degrees through the whole settlement; not a family was spared. An aged father lost, to his great affliction, two married sons on one day, the elder of whom left a widow, with four little children. A married woman also departed this life, who was greatly mourned by her surviving husband, and regretted by all who knew her. We were truly thankful to God when, in February, the disease began to abate, and no further deaths took place. Attendance on the numerous patients drew largely upon our time and strength, and we were often quite at a loss what kind of medicine to administer to them. Among those who departed in the course of the year, was the married brother Moses, who left behind him a widow and four young children. He was a valued member of our congregation. He lived in peaceful seclusion, the effect, in part, of his long and trying illness; and, with his like-minded wife, placed his whole confidence on that Saviour who had died on the cross for his salvation. The married sister Zipporah, who was carried off by the epidemic, approved herself a faithful mother to her children, among whom she lived as a true follower of Christ; her resignation to the Lord's will was very edifying, and her departure truly happy. A similar testimony we can give to the aged and infirm widow Juliana, who had met with many heavy trials in the married state.

“Our mission-family sympathised cordially in the joy of our dear Br. and Sr. Erdman, occasioned by the birth of their second son, on the 9th of March; and not less affectionately in the grief and anxiety of Br. and Sr. Albrecht, during the dangerous illness of the latter, which followed the birth of a still-born child. At one time her recovery seemed hopeless; but, through the mercy of the Lord, she was at length restored. Others of our number were sufferers more or less from the complaint already referred to, especially Br. and Sr. Lundberg, the latter of whom is still in rather feeble health.

“Of the spiritual course of our congregation, and of the growth of its members in grace and knowledge of Jesus Christ, and in earnest desires after the sanctification of soul and body, we would gladly give you a more cheering report than a sense of the manifold imperfections still observable in their life and conversation permits us to do. Our congregation continues too much like a field, in which many weeds are growing: together with true and faithful members, who, according to their knowledge and powers of apprehension, strive to please the Lord, there are still too many who count the salvation of their souls as of less importance than the care of the body, and the enjoyment of sin; such persons often assure us that they are thankful

to have teachers, and rejoice that they have a Saviour, who died for their sins; but their conduct proves that they know not what it is to die unto sin and to be alive unto righteousness, and too many of them continue to serve sin, either openly or in secret. Their unsteady and even sinful course causes us much sorrow of heart, and makes us at times anxious concerning the future; yet we are often anew encouraged by the discovery that these poor people are not without convictions of sin and desires after a better and happier state; and we can further give them the testimony that they generally receive our admonitions and reproofs in a meek and submissive spirit. Our various services at church continue well attended, and even the excluded are thankful for the privilege of attending the meeting appointed for them. The dangerous epidemic already alluded to, and the many deaths which took place, produced a salutary impression upon the young especially, among whom several occurrences had taken place of so painful a nature, that we found it expedient to pass over without celebration the particular memorial days of the unmarried men and women. Our reasons for acting in this manner were communicated to the congregation at meetings especially convened, and these divisions of the flock were fervently commended to the intercession of all its true members. On this occasion, a spirit of humility seemed to prevail, and much emotion was manifested.

“The schools were attended by one hundred and nine children and young people, many of whom were diligent, and made considerable proficiency. The large map of Europe, kindly presented by a friend last year, was an object of great interest and delight to our pupils, who were filled with astonishment at what they heard of the population of the several great towns.

“In temporals we have been graciously provided for. Our Esquimaux had a sufficiency of food; and though the supply of fresh meat for our own table was scantier than usual, (so much so, that we had to have recourse to salt meat which had been for several *years* in our store,) the products of our garden, though far from abundant, made partial amends for this deficiency.

“In the course of the past year fifteen Esquimaux children were born and baptised at this place, two adults were received into the congregation, one became a communicant, three couples were married, five adults and two children departed this life.

“At the present time our congregation consists of eighty-eight communicants, twenty-nine baptised or received adults, one hundred and fifty-one baptised children and young people, forty-nine persons excluded from fellowship, making, with five unbaptised persons, a total of three hundred and twenty-two souls under our care.

“These we commend, with ourselves, to your faithful remembrance and intercession at the throne of grace.

“JOHN LUNDBERG,
FR. ERDMAN,
CHARLES G. ALBRECHT,
CHARLES A. RIBBACH.”

FROM HEBRON.

August 16th, 1845.

“DEAR BRETHREN,—In looking back upon the year that is past, we are filled with thankful amazement at the great goodness and long suffering of the Lord displayed towards us and our Esquimaux flock. We have experienced his fatherly care in the supply of our manifold wants, and we have been spared the suffering and distress which were the portion of our three Southern congregations, owing to the epidemic disorders, by which they were visited. The blessing of health we have enjoyed in large measure; though we have been reminded from time to time, by the departures which have taken place, that ‘we have here no continuing city, but seek one to come.’

“The supply of provisions of various kinds obtained by our Esquimaux was rather scanty, the winter having set in unusually early. By the end of September, when we gathered the produce of our gardens, all nature had put on its winter dress. We had, nevertheless, a pretty good stock of vegetables, for which we were truly thankful. In October, and the following winter months, violent storms occasionally raged, whereby the Esquimaux were seriously hindered in their endeavors to take seals. But before the close of November, the frost was so intense, that all the neighboring inlets could be visited without anxiety or hazard by our people.

“About Christmas we had milder weather, but after the new year a return of severe cold, which lasted many weeks. April was a particularly fine month, but in the former half of May, we were reminded that we are indeed inhabitants of the cold North. June and July were marked by fine summer days, which caused our gardens to flourish, but the raw wet weather which has lately prevailed, threatens to disappoint our hopes of a plentiful return. Of seals, our Esquimaux obtained a sufficient supply, but the rein-deer hunt proved a failure; and as the spring approached, the stock of food was reduced so low that some of our people suffered hunger, the cravings of which it was, however, found possible to appease.

“The spiritual state of our small flock has, meanwhile, been such as to cause us, on the whole, comfort and encouragement. Our communicants have for the most part given us pleasure, both by their declarations when spoken with previous to the enjoyment of the Lord’s supper, and by their general conduct. Most of them appear truly desirous to grow in grace, and to make progress in holiness, and among the members of the less advanced classes of the congregation, we have found open ears for the reception of the Gospel-message, and for the apprehension of the blessed precepts of the word of God. Our departed brethren and sisters were enabled to leave behind them testimonies of their faith and hope, which satisfied us that their whole trust was placed on the atoning death of Jesus, and his all-prevailing intercession in their behalf. Even among the excluded and new people we could observe proofs of a gracious work of the Spirit of God upon their hearts. Some of the former seemed truly penitent, and even Abel, who had been the instrument of misleading so many, visited us often, with expressions of deep sorrow for his sinful conduct, and, of his own accord, confessed misdeeds which he had purposed committing also this year. We cannot, however, say that there appears in him any real change of heart, though even of this we do not despair, through the power of sovereign grace, and the effectual working of the holy spirit.

“With the children we had more pleasure; they attended school diligently, and would seldom have missed had their parents always been faithful in sending them. Among the seventy children of all ages who were under instruction, there appeared to be few upon whose susceptible hearts the lessons of a Saviour’s love failed to make some impression. We wish our kind friends could have been present at the yearly examination, to hear the correct answers which many of them gave, and the songs of praise in which they all united, to the Lord Jesus, the friend of children. Many of them had acquired a considerable treasure of Scripture texts, and a very correct knowledge of the catechism, as was witnessed by the assembled congregation. Most thankful we are to have it in our power to supply our young people, as soon as they are able to turn them to a good account, with copies of the New Testament, printed for their use by the British and Foreign Bible Society.

“During the year past we had a number of visiting Esquimaux, from Søglegk, some of whom listened with attention to the message of the Gospel, which we did not fail to sound in their ears, beseeching them to be reconciled unto God. We were also visited last winter by sixty-five Esquimaux from Kangivak, to the west of Hebron, but found, to our grief, that none of them had any inclination to remain with us, for the

benefit of religious instruction, though some appeared, from their conversations with us, to be not far from the kingdom of God.

“Our congregation remains small in number, only one person having come among us from the heathen last year.

“Fourteen children were baptised, one person was received into the congregation, and one admitted to the holy communion. The number of souls at present under our care amounts to two hundred and thirty-six.

“This dear flock we commend, with ourselves, to your faithful intercessions at the throne of grace, and remain your affectionate brethren of the Mission Conference at Hebron.

“JONA. MENTZEL,
ZACH. GLITSCH,
CASPAR SCHÖTT.”

VII.—EXTRACT FROM THE DIARY OF GROENEKLOOF, FOR THE YEAR 1844.

January 1st.—On casting a look into the hidden future, and inquiring what events the new year might contain in its bosom, the words of our new year’s text: “*Lo, I am with you always, even unto the end of the world,*” were fraught with unspeakable consolation to our hearts, proceeding from the mouth of Him who had hitherto led us so graciously.

February 17th.—One of our school girls, a candidate for baptism, who lay seriously ill, requested a visit from her teacher. On his arrival, she told him that she felt very weak, and was going home to her Saviour, in the prospect of which she rejoiced greatly. She requested to be baptised without delay, as she had not long to live. Her wish was granted the same day, and she answered the questions put to baptismal candidates in a very clear and intelligent manner.

March 10th.—After the usual morning service, two corpses were interred, one, that of Francisca Jazon, aged fourteen, who had been recently baptised, the other, that of a child from the infant school. Francisca had come hither with her parents in the year 1840, and though she had grown up as a slave in total ignorance, she soon, by her diligence, learned both to read and write. The Holy Spirit, too, was active in her heart, and brought her to a knowledge of her sinfulness, so that she sought and found mercy and forgiveness of her sins in the blood of Jesus. Her good conduct, and the declaration she made regarding herself, in health as well as sickness, plainly shewed that

she loved her Saviour with all her heart, and lived in childlike intercourse with him.

On the 20th, we were under the painful necessity of dismissing three persons, two of them baptised members, from the settlement, on account of a theft of which they had been guilty. Making off one night with a wagon belonging to one of our people, they had taken half a load of oats from a field at Olifants-Kop, on the road to Cape Town, sold them at the latter place, and divided the money betwixt them. About a fortnight after their roguery was betrayed by a youth whom they had taken with them to care for the oxen, on hearing which, they immediately set off to the farmer whom they had robbed, confessed the fact, and promised to work for him till they had made good the damage, to which he consented. They then came to us, saying that Mr. Wahl having forgiven their misconduct, we must have the goodness to do so too. But we told them that we could suffer no thieves to live amongst us, and that they must leave the place as soon as possible. Supposing that Mr. Wahl had agreed to hush the matter up, in order to spare our feelings, we wrote to him to say that such a misdemeanour ought to be brought before the magistrates, and the guilty parties dealt with according to law. He replied that he was aware of this, but he would first come over and speak with us on the subject, which, however, he has not yet done.

Sunday, the 24th.—Br. Franke had a considerable number of hearers at *Wittezaad*, amounting to upwards of forty persons.

April 2nd was our mission-conference, at which a cheering report was given of the speaking with our communicants. Br. and Sr. de Fries, who had spoken with the other classes of the congregation, of whom four hundred and sixty-nine had presented themselves, stated that they had found many in a very promising course, but many also, whose extreme ignorance of the great truths of christianity had given them much concern. This was especially the case amongst the men, owing, as we have before had occasion to remark, to the many interruptions in their school attendance while young, and their long absences from the place in later years. It is, indeed, astonishing how slowly the Hottentots, in general, learn any thing that requires a little thought, and how soon they forget it again. When asked, whether they have understood what has been said in the meetings, their usual answer is, "Not all, but some words here and there."

4th.—On *Maundy-Thursday* we had a blessed enjoyment of the Lord's Supper, a large number of our communicants partaking with us of this highest good. On the other hand, we were pained to remark, that the meetings for reading the Pas-

sion-history were scarcely attended by one-third of our people, though most of them were this week at home.

8th.—On *Easter-Monday* was the baptism of eight adults and two children, the mother of one of the latter being baptised at the same time. In the afternoon was a love-feast for the communicants, at which we took occasion once more to explain to them the great expense involved in our missionary work, of which they enjoyed the benefit, and told them that we should adopt the rule laid down in some other of our African congregations, that each man able to work should contribute a Cape dollar towards this object, the women and children giving what they pleased.

On the 9th, the lifeless remains of the aged widowed sister, Margaret Okkers, were conveyed to their resting-place. She was born in the neighborhood of Genadendal, and was baptised there in the year 1799, and in time admitted to the Holy Communion. In 1822, she removed hither with her late husband and children, and maintained herself by her skill as a midwife, till shortly before her end. Having a well-grounded confidence in the Saviour, whom she had learned to know as the atonement for her sins, she sought and found help from him in every difficulty. She delighted in the ordinances of the Lord's house, in which she found sweet pasture for her soul, and she deeply regretted, that, in her latter years, bodily infirmity prevented her from attending the evening meetings. For the last half year she was confined to bed by dropsy, during which period her patience was put to a severe trial; so that her desire to depart and to be with Christ became at length very great.

On the 22nd of the same month was the funeral of Teresa Prince, an old married sister, who came to live here only four years ago, and was last year admitted to the Holy Communion. Though she had very poor health, being consumptive, she was a diligent attendant at the meetings, and soon learned to know herself as a sinner, and Jesus as her Redeemer; and her words and walk shewed that she had found mercy, and loved her Saviour sincerely. She spoke with heartfelt gratitude of what he had done for her soul, and rejoiced when the happy hour came, for her translation from faith to sight, to behold him who had redeemed her with his precious blood.

The weather, during this month, was very changeable, and the parched ground was soaked by frequent showers, so that the farmers began to plough and sow. Many of our Hottentots, in consequence, left us with their families, in order to work off the debts which they had contracted. The attendance at the schools and meetings, of course, fell off materially. Many of our females also set out to the neighboring sand-flats to gather

candle-berries, and boil out the wax, partly for candles for their own use, and partly for sale, as it commands a good price.

May 4th.—Our single sisters and widows had a blessed celebration of their respective memorial-days.

26th, *Whitsunday*.—We celebrated a blessed festival, gratefully calling to mind in all the solemn assemblies of the day,—the morning service, preaching, children's meeting, and holy communion,—the outpouring of the Holy Ghost on the apostles of the Lord, by which baptism from on high they were fitted to build up his spiritual temple, and proclaim the message of peace to every nation under heaven. Nor did we fail to implore the Lord to work powerfully by his Spirit in this congregation also, rousing sinners from their slumber, to ask what they must do to be saved, bringing back the wandering, comforting the afflicted and perplexed, enlightening the ignorant, and training us as God's dear children for eternal happiness.

June 5th.—We had the pleasure of an unexpected visit from the Rev. Mr. Lutz, a missionary of the Rhenish Society, at Ebenezer, who was going to Cape-Town on business. Being but weakly, he was thankful for a day's rest with us, after a six days' journey on horseback. He gave us many interesting particulars regarding his people, amounting to upwards of three hundred souls, though the station was commenced only three years ago. They were, he stated, in a very pleasing course, intent on gaining a knowledge of God's word, and walking according to its precepts. They were greatly screened from temptation, and as there were no farms in the neighborhood, they maintained themselves by cultivating their own ground, which yielded them a rich return, especially when the Elephant river had overflowed its banks.

On the 30th, we saw the first snow this year on the eastern hills, and the temperature suddenly fell. Here and there, the puddles were covered with a thin coat of ice. Upon the whole, however, this, our first winter month, has been very mild as compared with former years.

July was almost uniformly fine, and the latter part of it so warm that we could scarcely sleep at nights. Though this dry winter might be injurious to the springing seeds in our gardens, we had no losses amongst our cattle from wet and cold, as is the case in most years.

Sunday, August 18th.—Our children celebrated a cheerful festival, lifting up their voices in joyful hymns and anthems of praise to their Creator and Redeemer. In the afternoon, they went in procession through the place, on which occasion, however, we could not help remarking, that many of the boys were dressed in clothes which did not properly belong to them. It

is, indeed, a common practice with their elders also, to deck themselves in borrowed plumes on any festive occasion.

September 2nd.—A married woman, Louisa Krieger, departed this life, and her remains were interred on the following day. She was baptised here in 1823, and, in 1828, admitted to the Lord's Supper. Her course, quiet and retired as it was, plainly testified, that she knew and believed in our Saviour as her sacrifice and surety, though she was not able to express herself so freely as most of the Hottentot females. She suffered for many years from a lingering decline, which kept her almost entirely from the meetings, and at length terminated her life at middle age. We believe that she has departed to a better world, in humble faith on her Redeemer's merits.

6th.—On conversing with a number of married couples, previous to the celebration of their festival on the 8th, we were glad to find, that, with some exceptions, they were living together in christian harmony. Several, indeed, complained of pinching poverty, yet they acknowledged, that hitherto the Lord had helped them through every difficulty.

On the 14th, was the funeral of Frederica Petro, an aged sister. Her earlier course had not been always free from reproach, as she had occasionally given way to drinking, but the latter years of her pilgrimage below were more to our Saviour's honour. She was baptised in 1826, and was favored the same year to partake of the holy communion. The severe trials to which she was subjected in her married life were made the means of her conversion, and she learned to know the Lord as the propitiation for her sins, and her helper in all need. Her husband, from whom she was obliged to separate, was a drunkard and a thoroughly bad character, and treated her most brutally, sometimes tying her up to a beam, and flogging her in such a manner that she bore the marks of it to her grave. For several years she filled the situation of school-servant with exemplary faithfulness. Her peaceable and amiable disposition gained her general love and esteem. While on her way to a remote farm, where she was going to work, she was taken so ill that she was obliged to return home. It proved to be an attack of rheumatic fever, which, being followed by a stroke, proved the means of her removal to the presence of her Lord.

Sunday, October 20th.—A number of farmers visited us, some of whom attended the preaching; but their principal object was to hire laborers for the harvest, which, owing to the drought, commenced a fortnight earlier than usual. We were in consequence obliged to close our class meetings, and the schools for the elder children.

27th.—We had a visit from Mr. Hertzog, a surveyor, who had been sent to Saldanha Bay by Government, in order to see

whether the small island of Malagas contained sufficient guano to make it worth while to dispatch a ship thither. He stated to us that the fowls (called *Malagas*, after the name of the island) were so numerous, that he had scarcely room to set his foot down, and their nests covered the island. He estimated the guano at sixty thousand tons, which lay piled up to the height of twenty-two feet, resembling snuff in colour and appearance. One of the fowls he had brought with him alive; its plumage was of a dirty white; it was about the size of a young goose, with a long neck, and pointed bill. They appeared to be of exactly the same species with those on the Island of Ichaboe.

Sunday, November 2nd.—Several colonists arrived from the neighborhood, with their families, to the number of fifty persons and upwards, in order to attend the preaching. They afterwards dined together in our little oak-grove, having brought provisions with them, and took tea with us in front of our house.

On the 21st, Mr. Schönberg, who has for several years spent the winter months in Namaqua-Land, collecting oxen, skins of wild animals, ostrich feathers, &c., in barter, called on us on his way home. He described the drought on the west coast as dreadful, no rain having fallen there all the winter. He had left fifty oxen out of one hundred dead on the road, having been able to find no water for them for a whole week, and what he and his men had been obliged to drink was drained from marshy puddles.

30th.—After a month of oppressive heat, a drenching shower at length fell this evening, refreshing our burnt-up gardens and pasture grounds, for which we could not be sufficiently thankful to our Heavenly Father.

December 24th.—Most of our people had returned from the farms to share in the Christmas celebration with us, and the church this evening overflowed with hearers. Many colored persons from the country had also joined us on this occasion, and on *Christmas-Day* our numbers were increased by several families of colonists. Lively thanksgivings ascended to our incarnate Saviour for his condescending grace.

At the close of 1844 the congregation consisted of three hundred and twenty-four communicants, two hundred and five baptised adults, four hundred and fourteen baptised children, one hundred and thirty-one candidates for baptism, total one thousand and seventy-four; besides thirty-three excluded, and one hundred and nineteen more people, in all one thousand one hundred and twenty-six.

W. C. GENTH,
J. A. DE FRIES,
S. CHRISTENSEN,
C. F. FRANKE.

VIII.—MISCELLANEOUS ITEMS.

1.—A letter from Br. Bachman of the Westfield mission, dated April 16th, addressed to the editor, contains the gratifying intelligence, that a most delightful work of grace has been in progress since September last, in the church of which our correspondent has the pastoral charge. It would afford us pleasure to lay the whole of our brother's interesting communication before our readers; but since it reached us, the pressure of our official duties has been such, as to leave us no leisure to prepare a translation of it for our pages. We are obliged to content ourselves therefore, with the following brief notice of the revival it reports. Many who, though strictly moral, and admitted to all the privileges of church membership, had given no satisfactory evidence of a change of heart, though they *professed* themselves to be the subjects of renewing grace, have given up those hopes to which they clung with so tenacious a grasp, and have recently been heard to ask, "what must we do to be saved?" Backsliders have been reclaimed; the lukewarm graciously revived; the attention of the careless has been arrested, whilst the faithful members of the flock have gone from strength to strength and from grace to greater grace. The fact that the precarious state of Br. Bachman's health did not materially interrupt his labors during the whole of this interesting season, calls for our warmest gratitude.

May the cloud that is now hanging over this mission-church and sprinkling it with most refreshing showers, enlarge and spread,—nor cease to enlarge and spread, till it shall cover the entire sky and bless all our congregations with a copious rain from heaven. Oh that all who wish for Zion's weal, could be persuaded to give the petition, "O Lord, revive thy work," a constant place in their daily prayers. Might all perceive, and might they be duly affected by the solemn fact, that the sentiment contained in the following lines is sadly appropriate to the present evil day:

Surely once thy garden flourish'd,
Every plant looked fresh and green;
Then thy word our spirits nourish'd;
Happy seasons we have seen.

*But a drought has since succeeded,
And a sad decline we see ;
Lord, thy help is greatly needed,
Help can only come from thee.*

2.—A recent communication from the Unity's Elders' Conference at Berthelsdorf, states that the next general synod of the church will be held in 1848. This will probably be preceded by a convention, to be held we presume at Bethlehem, during the course of the next year. So seldom is a meeting of the latter kind convened, that when it is, it forms an epoch in our history. We doubt not but the convention will be hailed with joy by all who are interested in the welfare of the church. Brethren, who have not seen each other for years, will then have afforded them an opportunity for renewing the pleasant and profitable acquaintance of former days;—whilst such as are strangers one to the other, will meet, and cease we trust, from that time forward to be strangers. Subjects of great importance may possibly demand their prayerful deliberations, and questions, involving most momentous consequences for that branch of our Unity on this side of the Atlantic, will perhaps be laid before them, and mild, but firm and decided action vigorously urged. Who will deny, in view of this, that it is the duty of every true Moravian, to supplicate for all who may be called to take an active part in these deliberations, from Him “that giveth liberally and upbraideth not,”—“a wise and understanding heart,” forbearance, meekness, purity of motive, true christian courtesy and ardent devotion to the Redeemer's cause and the interests of the church?

3.—Br. Houser, of Hope, Indiana, under date of the 11th of April, informs us, that he purposed to set out, accompanied by Br. Titze, near the middle of the following month, for New Salem, Edward county, Illinois, with a view to dedicate a place of worship, but recently erected by the members of the infant congregation in that village. We hope our esteemed correspondent, whose letters are always welcome, even if they do not in every instance find a place in the crowded pages of the *Intelligencer*, will not fail to furnish us, in time for its appearance in our next number, with an account of his journey, the pros-

pects of the settlement visited, and its outward as well as spiritual condition.

We are deeply interested in the organization of new churches, especially of our own faith and order, in any place; but particularly so, if they are planted in the valley of the Mississippi.

Were there among us in the east, more energy and self-denial, the just reproach now resting on our body, that it is doing literally almost nothing for that prospectively at least important region, would soon be rolled away from it. In a few more years, the whole of this vast valley will teem with thousands, yea tens of thousands of inhabitants. And if *now*, when the foundations of society are being laid, they are not laid as they were in the New England States for instance, on the rock of true religion, what a state of things must *then* exist amongst the multitudes that shall thread their way through the crowded thoroughfares of cities of a growth that almost shames that of the mushroom, which springs up in a single night,—cities that shall be built on the very spots, where but a short time since, the forest's gloom was illumined only by the Indian's council fire, and the prairie's solitude unbroken but by the red-man's whoop or the shout of the excited hunter, pursuing with eager haste the panting game which he had started from its lair. We would say unto our brethren,—what you design to do for the West, must be done *now*, or it cannot be done at all. When once the ground is wholly occupied by errorists who at this very moment are laboring hard to poison the minds and hearts of immigrants with their pernicious tenets, alike inimical to vital godliness and the best interests of our beloved country, and who are successful even beyond their own most sanguine expectations, in spite of the zealous efforts of christians of various names to counteract their influence, it will be too late to think of introducing a church so peculiarly organized as is our own, with any, even the slightest prospect of success.

4.—DIED, on the 3rd of December last, at Fulneek, England, Br. John Sholefield, for sixteen years a missionary to some of the West India Islands, in the forty-ninth year of his age.

On the 8th of October, at Amsterdam, Br. Christian B. Henn, who had been engaged for nearly a quarter of a century, in

preaching the truth as it is in Jesus, first amongst the Esquimaux, and then amongst the negroes in Surinam. Age, sixty-five.

At Nazareth, Pennsylvania, on the 1st of October, in his eighty-eighth year, Br. John Bardill, whose faithful labors in some of the mission stations in the West Indies, and subsequently in a number of our churches in this country, are still held in grateful remembrance by many to whom he broke the bread of life. Our deceased brother was another Mnason, (Acts, xxi, 16.) In his case the words of Eliphaz the Temanite were verified: "Thou shalt come to thy grave in a full age, like a shock of corn cometh in in his season." (Job v. 26.)

On the 7th of March, in her thirty-sixth year, Sophia Louisa, wife of Br. Charles A. Bleck, Principal of the Young Ladies' Seminary at Salem, N. C. The early removal of this gifted sister is much regretted by all who were personally acquainted with her. Her loss will be severely felt by the institution with which she was connected. God's thoughts are not our thoughts. "Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known." (Ps. lxxvii. 19.)

5.—On the 1st of May, Br. Eugene A. Frühauf and family set sail from New York for London, whence they purpose to proceed on a visit to Germany. On his return to this country in the fall of the current year, Br. Frühauf is expected to resume the duties of Principal of the Young Ladies' Seminary at Litiz, Pennsylvania.

6.—The Emily, Capt. Davis, from St. Croix, reached New York on the 19th of May, after a voyage of only nine days. Amongst her passengers were Br. Kleiner, wife and child, and the widow of the late lamented Br. William Warner.

7.—The editor acknowledges the receipt of the following sums:

a. For General Mission purposes.

From Rev. W. L. Lennert, a donation from Mrs. Himes,	
Oxford, - - - - -	\$2 00
R. G., 50 cts.; J. G., 25 cts., - - - - -	75
Collections at Monthly Concerts, etc., - - - - -	10 81½

b. *For Mor. Min. Relief Association.*

From Mrs. Anna O. Kern, Treasurer of Miss'ry Sewing Society of U. Brethren's Church, Philadelphia,	10 00
From Mrs. A. O. K., \$5 00; R. T., 1 00; Mrs. McC., 25 cts.; Mrs. T., 25 cts.; W. McC., 25 cts.; R. J. McC., 25 cts.; Mrs. T., 25 cts.; Miss B. W., 25 cts.; C. K., \$1 00; Mrs. W., \$1 00; Mrs. T., 25 cts.,	9 75

Other subscriptions and donations have been received by the Treasurer.

The above are such only as were left with the editor.

c. *For Home Missionary purposes.*

From Mrs. Anna O. Kern, Treasurer of Missionary Sewing Society of U. Brethren's Church, Philadelphia,	\$10 00
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☞ Such of our brethren as may be disposed to favour us with communications for the *Intelligencer*, are requested to forward them to our address, at least *three weeks* before the time when our periodical is due. By writing *legibly*, they will greatly oblige us. Some of our correspondents do grievously transgress in this respect that noble precept: "As ye would that men should do to you, do ye also to them likewise." We find our eyes and patience severely tried when we sit down to attempt to decipher sheets that occasionally come to hand, filled with the most mysterious characters. Those brethren in particular, who write in German, are respectfully requested not to introduce so many letters which were unknown in our school-boy days, and which, whatever inventive genius on the writer's part they may display, baffle our utmost ingenuity to read.



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